

scarcely be otherwise when their rulers favored us. This was most marked at Hsui Hsien, where the mandarin especially showed us respect.

"Great numbers came. This was most natural. Two foreigners in strange dress make no small attraction in interior China. To resist a look at us is more than could be expected of a 'Celestial.' But apart from mere curiosity, the large numbers who came as if desirous to find out what this new doctrine could mean, was truly encouraging. Many intelligent young men came again and again to hear us and buy our books. While discoursing on the folly and sin of worshipping gods made by themselves, I have asked, 'Why do you thus displease the great God who bestows upon you every blessing, and how can you hope or expect to escape His judgments?' Again and again the reply has been, 'We never knew it was a sin to worship idols, and

#### TILL NOW NO MAN CAME

to tell us these things. We believe our idols are vain and are willing to hear what God's book says.' After one of these talks a young man bought a New Testament and copies of our other books. Two days later he again came and said he had no faith in heathenism, and asked us to tell him how to serve the true God. (On another occasion, when I had told how that once our English ancestors were idolaters, but God sent them light and now we have no idols but serve the true God, a listener broke in by asking, 'When did God send your ancestors light?' I told him. 'And did they then believe it?' 'Yes.' 'Then

#### WHY WERE THEY SO SLOW

in sending it to us?'

"The numbers of sick who came, and their confidence in the foreign doctor are indeed wonderful. During our trip the Doctor treated on an average eighty a day, or about 1,700 in all; besides these hundreds were examined, whose diseases were either incurable or too difficult to attempt in the time at our disposal. (One day, in the city of Tau Kou the Doctor treated 158. The crush was so great that we feared that the women and children might get injured. They crowded the Doctor to such a degree that

#### HE GAVE UP IN DESPAIR.

Then I had to cease teaching and man the door, letting one in at a time. They then began to climb in through the windows, but for the sake of order we were obliged to help them back by the way they came. Even the women attempted to enter by the forbidden way, but were not allowed, though we showed them special favor by always making the men give way to let them in by the door.

"The multitudes thronging for healing reminded us of scenes in the Master's life, but with this sad difference, 'He healed all who had need of healing,' whereas we turned hundreds away whose diseases were beyond the range of human skill. Nevertheless the blessings which a foreign physician brings to these suffering thousands cannot be estimated.

(To be Continued.)

## A Sabbath Afternoon at the Madras Christian College.

THERE is much interest in an account given in the *Harvest Field* of the visit of a Wesleyan minister to this excellent institution.

"One hot, dusty Sunday in August last, Mr. Sackett found himself, 'not of choice but of compulsion' in Madras. He heard, while there, that Mr. Patterson, of Christian College, was delivering a series of voluntary lectures to Students on Church History, on Sunday afternoons at four o'clock. Thither he went, and found the college 'a large square of buildings, class-rooms, lecture-rooms, and professors' rooms, including also a chapel, and Dr. Miller's house.

"At four o'clock promptly I followed the professor into the lecture-hall. One hundred and sixty faces met ours. One hundred and sixty had come voluntarily through the dust and heat of the streets on a Sunday afternoon to hear a lecture on Irenæus. They had been coming all the year thus. Already they had listened to twenty lectures on the Church, beginning with Pentecost, and coming downwards until now they had reached the martyr-bishop of Lyons. Each one had to ask for a ticket every week. Of the one hundred and sixty about fifty were Hindu gentleman graduates, for the most part, who had left the college for the war of life, but who loved still the precincts, the professors, and the professors' thome, perhaps the professors' Lord, and who came to hear of the people of Jesus in Rome, Egypt, Greece, and Gaul. The young men were in various dress. Some few were Mohammedans; a handful were Christians; the great majority wore Hindus, and wore the slight and suitable jacket and the white or colored turban which it is usual for gentlemen of their class to wear. It was altogether an impressive sight. It is difficult to conceive any Christian with "soul so dead" as to be impervious to feelings of enthusiasm and hope whilst standing face to face with such a congregation.

"There was an hour of it. During the hour there was the closest attention on the part of the one hundred and sixty young men. Some diligently took notes. Others, in the attitude of critical listeners, kept their eyes fixed upon the lecturer. There was a knitting of brows occasionally and sometimes a smile as the professor rounded some corner of the abstruse doctrines of Gnosticism; but generally the one hundred and sixty faces spoke of awakened interest of the most hopeful sort, interest in the daring and the doing of the noble and peaceful Irenæus. At the end of the lecture the audience rose and cheered with something of a Lancashire heartiness. I followed Mr. Patterson into a little ante-room, and after a cup of tea left him and walked out on to the bench. All up and down the bench were knots of twos and threes of the young men of the lecture hour. They were thinking and talking. What if the "stranger in Jerusalem" walked with them? What if the light that had surrounded them as they had been walking up the stream of time remained with them? What if the light had no communion with the darkness, and the light was loved and the darkness chased? If I am not mistaken, arrows had sped home that afternoon, and in the light of eternity it will appear that the hour among the young men there was as fraught with good as that spent that afternoon by any of the one hundred and thirty thousand Sunday school teachers of England and Wales."—*Illustrated Missionary News*.

As an illustration of the degradation of the women of India, a missionary tells of a man in Cawnpore, who was seen trying to get the women of his family to the Zenana railway carriage unseen by putting a large sheet over his shoulders and then over the heads of the women who came behind, walking in this way the length of the station.